1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

608 of the bride and groom together with all their brothers,
585 sisters, and first cousins, in short, all the people the bride or groom may call aunt or uncle. Only these have the right to become *compadres*. Inside the building a mat is spread on the floor. The parents of the
[516] bride and groom enter first and kneel on the mat, where they remain during the ceremony. The others follow. They also kneel, but before kneeling they embrace one another, saying "In the future you will be my *compadre* (*comadre*) of Heaven and I pray God that we never offend one another. *Buenos tardes, compadre.*" One after the other repeats the same words. Sometimes they are in Tarascan: "Kumbéskari ka auándaju anápueskari ka uéke diósa éskakśa no méni ambé arijperoka. Na čúskuskiá kumba." Meantime the t'aɪépiti is iterating that all have the right to be *compadres*, that is to say, the aunts and uncles. (The language used by the marriage manager is not a fixed speech.) When this act is completed, all have the right to call each other *compadres* in the future.

608 To the preceding account a few additions must be made. Relatives may be sought as godparents of a child, especially of baptism, but only rarely is this done. The reason usually is a desire to save money, as between relatives there need be no ceremony or expense. *Compadres* of confirmation are selected to accompany the child to church at the time of confirmation. *Compadres* of the crown or circumcision are normally sought when the child is between the ages of 6 months and 10 years. The child is taken to the image of any saint wearing a crown (the *mayordomía* saints kept at private houses are used, not those of the church), and the godmother places the saint's crown on the child. She says an "Our Father" and burns a candle. When she has finished,
[782] she hands the crown to the *mayordomo* or his wife to replace on the saint and pays from 6 to 25 centavos. Normally only one *compadre* of the crown is sought.[31]

[171] In some parts of Mexico—for example, among the Mayo of Sonora—if a child dies, the same godparents are sought for the next child born. The Tarascans are more apt to seek another godparent, believing that the death of the child was from the "luck" of the godparents. Any request to be a godparent may be refused.

In view of the fact that the duties of god-

[31] In other towns, a godparent of the crown may be sought at any time, especially if a child has been sickly for some time, or merely because the parents like someone. I received requests to be godfather of the crown in other towns where I visited very briefly; I never received a request to be a godfather of any type in Cherán.

1: Beals E-5 (1940-1941) 1946 NU34 Tarasco NU34
Sierra Tarascans

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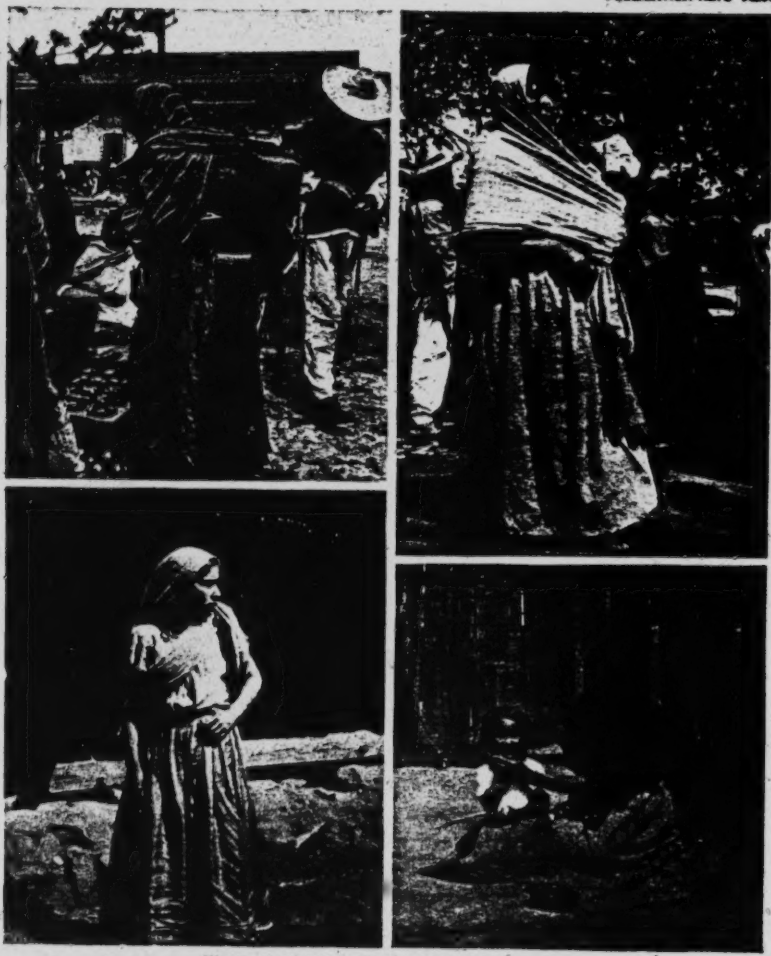

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WOMEN, CARRYING METHODS, AND HAIR GROOMING.

Upper (left): Woman bargaining for tomatoes, showing typical method of carrying burdens on the back, i. e., by a sling of sacking which supports a basket and passes around the shoulders and across the chest. Her rollo is clearly visible. The man in the short pants is probably a Mestizo attending the fiesta. *Upper (right)*: Woman using rebozo in carrying a child. *Mestizas* in background. *Lower (left)*: Unmarried young woman of San Lorenzo with rayon apron and light rebozo for a fiesta. *Lower (right)*: Mother combs her daughter's hair and anoints it with oil or house juice (in bowl) to give it a sheen.

[End Plate 2]

1: Beals E-5 (1940-1941) 1946

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Sierra Tarascans

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PLOWING, DITCHES TO PROTECT FIELDS, LOG HEWING, AND CHERÁN PLAZA DURING FIESTA.

Upper (left): Plowing on the plain. Augustín, at the plow, wears felt hat, shirt, trousers, belt, and shoes; workman at left, less acculturated, wears straw hat, sandals, and mechanic's overalls. *Upper (right):* Squaring a log with an ax before sawing it into planks. *Lower (left):* A hill-slope field, with new ditch (center) and overgrown bank surmounted with thorny brush (foreground) to protect it from animals. Agaves are planted on right of ditch. *Lower (right):* Portion of Cherán plaza during the fiesta of the patron saint.

[End Plate 4]

1: Beals E-5 (1940-1941) 1946

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ROOFING FIESTA AND WEDDING.

Upper (left): Men eating at a house-roofing fiesta; baskets of tortillas, jars of water, and dishes of salt lie on the ground. Remaining photographs, a Cherán wedding. *Upper (right):* Preparing to distribute bread, while one of the godmothers oversees the work. *Lower (left):* Bringing in paper ornaments for distribution. *Right (middle):* The godmothers and close relatives of the groom. *Lower (right):* Tying a ribbon in a godmother's hair.

[End Plate 7]

352 are spread out for sleeping. The women sit on
516 the ground in kneeling position; the men either sit on their heels or on low wooden benches (burítu) or low chairs (uašánɛ́akua). In Paríc-
[532] cutin, Ihuatzio, and some other towns, the benches are carved in zoomorphic forms. Hanging from the roof may be a shingle or small board on which to place small objects (sársu, *zarzo*). One or more wooden hooks (tirípatarakua) may hang from the ceiling. These and other items are illustrated in figures 16 and 17.

415 Usually outside the house there is one or more wooden troughs used for water storage (fig. 18).

In the Lake region, the furniture is similar, but
352 the clear-cut distinction in the use of structures is
342 lacking. Often one room serves all purposes.
184 If a separate kitchen exists, it may be just a lean-to against a wall of the house, open, or with
354 adobe walls. The use of the raised fireplace,

[Continued on p. 246]

ECONOMICS OF THE TARASCAN HOUSE

THE LOT

435 Lot prices vary considerably in Cherán. At the present time, the tendency is to sell lots by front footage in the central area, but square meters (39.3 in.^{2}) are sometimes used as a base for prices also. In the case of lower-priced lots, probably the price is not set in terms of any specific area or frontage, but is the subject of discussion and ultimate agreement. In general, lots (without buildings) which front on the main street were valued in 1940 at 25 pesos a meter (39.3 in.). On the outskirts of the town prices were about 10 to 12 pesos a meter (39.3 in.).

WOODEN HOUSES

COST OF MATERIALS

342 The following tabulation presents the cost of
435 those materials which ordinarily are purchased according to various estimates. Variations in price are partly due to differences in size and quality, partly to the bargaining skill of the buy[illegible] partly to the need of the vender to sell.

Pine planks, per doz., f. o. b.[1]	Price in pesos
Seven-*vara* (6.44-m.) planks 15 inches wide, 3 inches thick, dozen	6. 60
Range of other estimates	7. 00–9. 00
Delivery charge, heavy planks, per dozen	7. 00

[1] Price is about the same for 1-inch planks, which are shorter and must be sawed, and long 3-inch planks, which are sawed.

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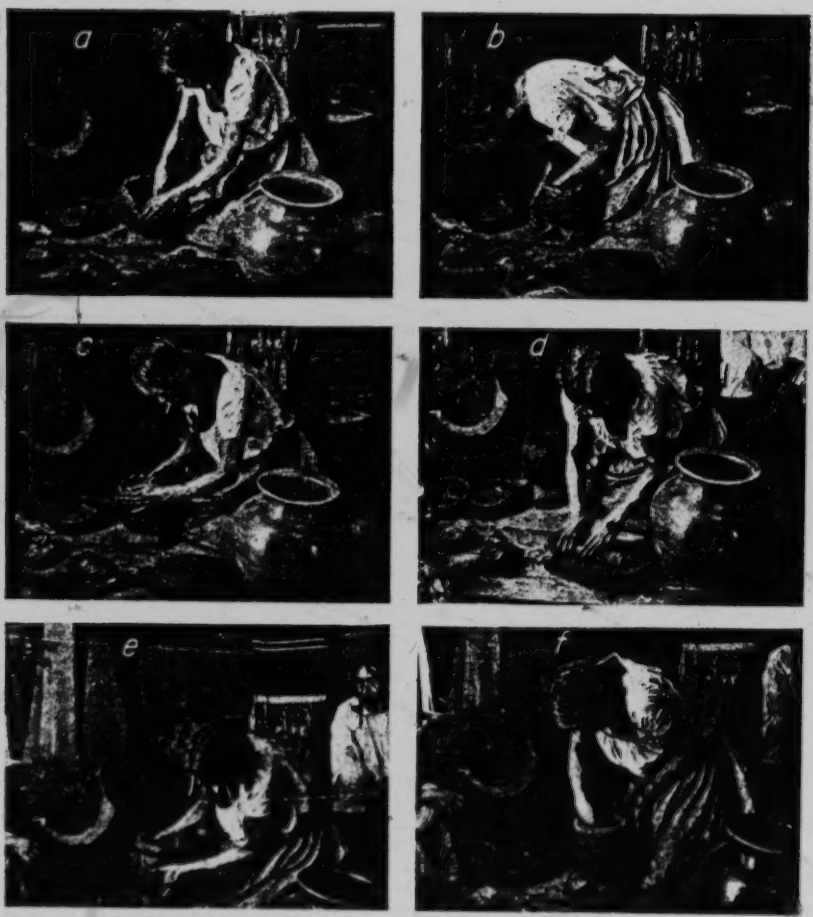

PLATE 9.—Comanjas: Pottery making at Comanjas. a, Vessel being started from a single dash of clay. The vessel is worked on top of the mouth of a broken olla. b, and c, Bottom portion of vessel being shaped. d, Piece of clay being rolled out on board. e and f, Sides of vessel are built up by adding pieces of rolled clay.

[End plate-9]

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PLATE 10.—Comanche: Pottery molding at Comanche (continued). *g* and *h*, Rolled pieces of clay are worked into sides of vessel. *i*, Sides of vessel are smoothed with cornsh. *j* and *k*, Lip of vessel being shaped. *l*, The finished vile. The vessel was made in about 2h minutes.

[End-plate 10]

4: West . K-5 (1946) 1948 NU34 Tarasco NU34

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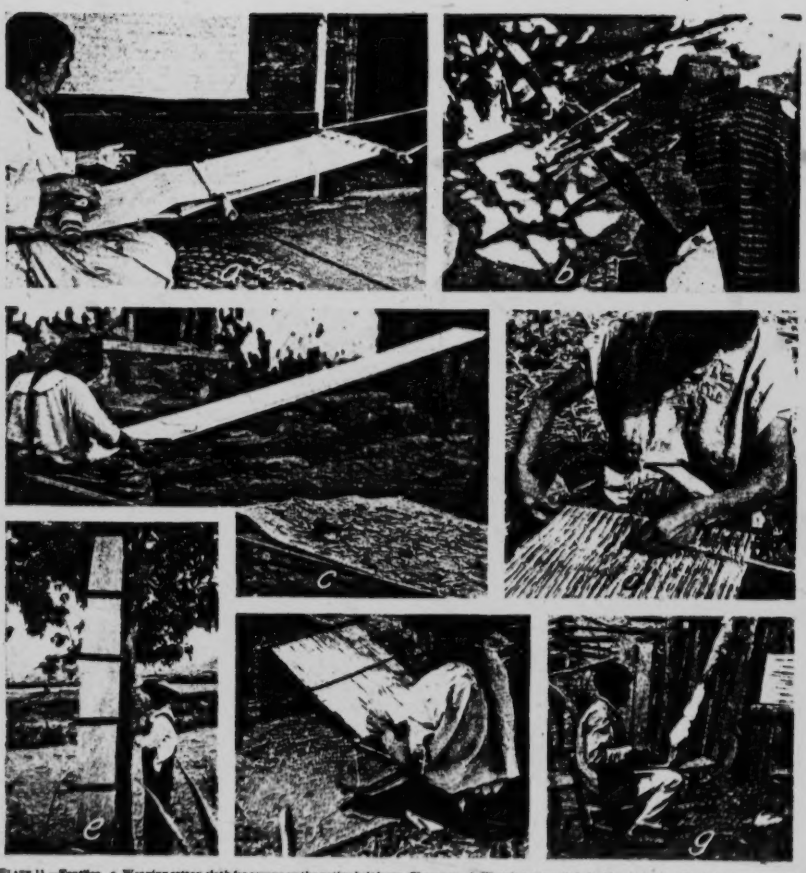

PLATE 11.—Tarascans. *a*, Weaving cotton cloth for aprons on the native belt loom, Cherapan. *b*, Weaving women's belts (*fajas*), Anajo. The belts vary in width from 1½ to 3 inches, carry various designs, and each is of several brilliant colors. *c*, Weaving men's serapes of white cotton thread, Jaracio. *C'uréri* is drying on the petate, lower right. *d*, Weaving a morral of agave fiber, Tarecuato. *e*, Stretching woven pieces of agave fiber, Tarecuato. Each piece is doubled over to make a morral. *f*, Weaving agave fiber on the belt loom, Tarecuato. *g*, Spinning agave fiber with the malacate, Tarecuato.

[End-plate 11]

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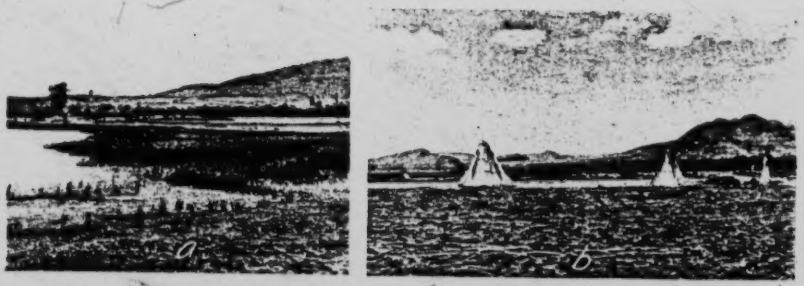

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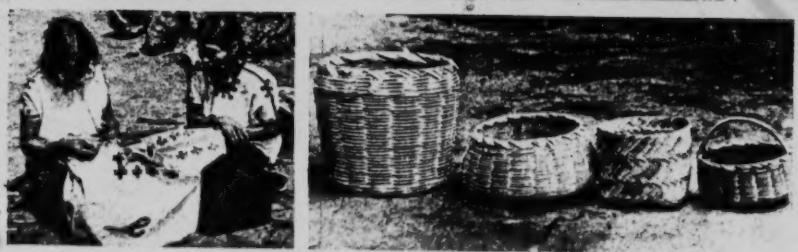

PLATE 12.—Textiles. *a*, A milpa of tule along the shore of Lake Pátzcuaro, between San Jerónimo and San Andrés. Many potato makers own their own milpas, but sometimes portions of the brakes are leased to tule reapers, who harvest the reeds and distribute them to various villages around the lake. *b*, Harvesting tule, Janitzio Island, Lake Pátzcuaro. After partially drying in the sun, the reeds are bundled into mecates and stacked in shocks. *c*, Weaving petates, Ihuatzio. Note the wooden mallet on the mat near the man's hands. *d*, Making enpoten, Arantepacua. Work is done inside the kitchen. Note the hearth, lower left. Palm leaves are kept moist by dipping them in the holes of water at left. *e*, Embroidering a huipil, or blouse, Tarecuato. *f*, Baskets woven at Ihuatzio. The large one (left), called *tuite*, is used to carry bread and fruit. It is usually transported on the back in the *ayate*. The flat round basket is called *t'akitsi* and is used to carry fish and tamales. The twilled basket is a *tinamit* (the Tarascans call it "*tanate*") for tortillas. The handled basket at the right (simply named "*canasta*") is for carrying eggs, pitmoxito, and often fish.

[End-plate 12]

11: Boyd H-4, 5 (1953) 1958
[End Plate 2]
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Plate II. Tarascan Houses and Mode of Travel

[196] *Upper*, Tarascan homes, wooden fences are a recent innovation.
[403] *Lower*, Tarascans returning to mountains after selling firewood in
[438] Morelia.